

SPECIAL FEATURES OF THIS ISSUE:

Cause of Motion Explained.—Pole of Impulse.—Priesthood an Essential Factor.—Shadow of the New Woman.—Science vs. Opinions.—The Chinese Empire.—The Great Consummation.—Editorial Topics.

THE FLAMING SWORD



June 15, 1900.

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Prof. O. F. L'Amoreaux.

In Editorial Perspective, Editorial Discussions and Miscellany, World's News, etc.

Prof. U. G. Morrow.

Entered at Chicago Post Office as
Second Class Matter.

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
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Published under the Auspices of **KORESH, the Founder of the Koreshan System,**
. and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

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Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

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Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to **Editor Flaming Sword**, 314 W. Sixty-Third St., Chicago, Ill.

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HOW TO STUDY KORESHAN UNIVERSOLOGY.

THERE ARE many minds in the world who are quick to condemn without investigation, every new idea which conflicts with preconceived opinions; and there are thousands who are not disposed to spend much time in the investigation of a system of science. The great majority of people do not care for truth; there are comparatively few truth-seekers. We are living in a degenerate period of the world, and the modern mind demands light literature—something that is easy to comprehend. It is easy for a fad to become popular, because it can be grasped in a short time without the expenditure of much mental energy.

We are not surprised that many people who come in contact with Koreshan Universology cannot understand it; it cannot be understood without considerable mental application. It is a scientific System, which involves the entire universe and all its contents; it embraces a knowledge of the principles and laws by which Deity exists; and it reaches down to the very confines of the universal structure. If we taught astronomy alone it would involve much. A man may gain a smattering of astronomy as it is taught in the world today; but do not men spend years in the study and investigation of astronomy in the university and the observatory? If we taught only mathematics, would not some years be required to comprehend its principles and methods? Do not expect to understand Koreshanity in a day, a month, or a year; it would not be worth much if it could be grasped at a glance! Koreshanity is promulgated for the benefit of the truth-seeker; and the man who desires truth above all else, will allow neither time nor means to stand in the way; he will pay the cost of patience which will ultimately satisfy.

Simple in Fundamentals.

While Koreshanity is complex as it enters into all the many ramifications, it is simple in fundamentals. There are three great truths to be kept constantly in mind in the investigation of the System: The fact that the universe is a great cell; that God and man are inseparable and interdependent; and that matter and energy are correlated and interconvertible. Koreshanity teaches a system of Cosmogony as its basic science. In the material cosmos the foundation is laid; we begin with a demonstrated premise, and by inexorable logic, the mind is led to all the rational conclusions of the Koreshan System.

In order to comprehend Koreshan Universology, the subjects treated must be seen from our view-point; it will do no good to interject your own previous conclusions, and judge the System by opinions which have no foundation. The mind must be emptied of fallacy; and then from an entirely new basis the mind may assimilate truth in a way that is both surprising and satisfying. It is not a good idea to jump from subject to subject, in the investigation of Koreshanity—that is, tasting here and there in the endeavor to find something to suit the fancy. No student in school has ever made progress by skimming through his studies.

Thirteen Years of Koreshan Publications.

"But what shall we study? You have no text-books." We have that which will enable the student to grasp the fundamentals and many conclusions of Koreshanity. During the past thirteen years, the Guiding Star Publishing House has been busily engaged in printing the writings of KORESH and his disciples—issuing THE GUIDING STAR and THE FLAMING SWORD. A single file of THE FLAMING SWORD for the past ten years makes up several large volumes—thousands of pages of valuable matter, containing hundreds of articles written for the purpose of imparting to the student a knowledge of the System.

We have people all over the country who prize these productions above all the mass of the world's literature, and who would not part with these volumes for any consideration, because to them, the

volumes have become invaluable. In THE FLAMING SWORD, since the beginning of its publication, hundreds of subjects have been considered from the Koreshan standpoint; hundreds of questions have been answered—just such questions as the new readers of THE FLAMING SWORD today desire to have answered. We recommend these back numbers of THE FLAMING SWORD, because they are still obtainable, but rapidly becoming exhausted; and it will not be long until we will have no more of the older numbers.

A Glimpse at Koreshan Literature.

But we do have Koreshan text-books which teach the things that are most important for the Koreshan student to know—the laws of life; the presence of the Messiah, and the necessity of the recognition of his mission; the revelation of the character of Deity in his relation to humanity; the form and function of the cosmos; the science of the resurrection, and kindred subjects. These text-books are the pamphlets issued by the Guiding Star Publishing House, and include many of the choicest gems from the pen of KORESH. Then there is the Cellular Cosmogony which, if studied as assiduously as a child must study the rudiments of orthography and grammar at school, would reveal to the mind vastly more knowledge concerning the universe than is possible to obtain in all the universities of the world! The value of this work is in its contents; it is not stamped with gold letters on morocco covers; but it is worth its weight in gold to the advanced mind!

Many minds find it difficult to understand the writings of the Founder of Koreshanity, because they undertake to read his profound productions as they are used to reading works of fiction. Read them as you would read law, as you would read to become a physician, or as many read the Bible—studiously, with a desire to know what is conveyed. If the investigators of Koreshan Universology would but follow a few of these suggestions, great beams of intellectual light would fall upon them, and they would begin to rejoice in the newly found treasures!

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xiv. No. 30.

CHICAGO, ILL., JUNE 15, 1900. A. K. 60.

Whole No. 393

Exposition of the Cause of Motion.

Part II.

Primary Impulse in Divine Baptism; the Influence of Humanity Upon the Physical Cosmos; the Origin of Orbital and Axillary Motion.

PERFECT CONDITIONS and influences can only be insured through an adherence to the strictest observance of physiological laws. Both parents should be in the most perfectly expectant and hopeful frame of mind, conditions not to obtain in the present state of human society, though there can obtain a propinquity to such a condition proportionately to the proper physiological and concomitant circumstances and associations. The use of tobacco, rum, beer, or any unnatural stimulus militates against the perfection of results. The mind of the male parent as well must be properly influenced and controlled, for his desire is subject to preparation for the eventful time when, if he has eliminated passion from the thought of inceptive transmission, he may emit the product of the most refined auras of the pneumo-psychic spheres upon which he makes his draft of occult energy.

The above instruction belongs to the higher marital order of human life, regulated by the influx from the non-sexual or neuter order. It will be observed that the conditions do not obtain through which can be inaugurated this higher stirpicult, until the coming baptism has developed the encephalon of the grand or national man, or the head of the kingdom of righteousness in the earth. A principal factor in the determining of time for the establishment of character is the choice of the year, because the movement of the sign on the ecliptic, 50'' of a degree every year, constitutes a deter-

minate modifier of the degree, kind, and stamp of genius to be developed.

Orbital and Axillary Motion.

The stellar nucleus, or astral center of the alchemico-organic cosmos, has—in addition to its axillary motion—a slight eccentricity, the cause of which we will here define. All motions in the alchemico-organic cosmos are primarily dependent upon mental force, which is both voluntary and involuntary, derived from mind acting in organic life. Mind invariably acts within organic structure, never independently of the form in which it resides. In case of the death of one body, the indwelling pneumo-psychic existence, with mental endowments of love and wisdom, or affection and intellect, passes out of the body or form of organic lesion into the so called spirit world, but not out of the human tabernacle; for when the inner life departs, it is transited by absorption into some one or more existing forms. Such transition does not obliterate the identity nor destroy the individuality, for the spirit world is within the realm of mind, and external human life, with its form, is the shell or environment of the spiritual world.

There are three distinct regions of the mind, the general divisions of which are wisdom and love, innermost; truth and charity, inner; knowledge and good, outer. These may be named under the arrangement: superior, middle, and inferior, or under. We have here-

tofore followed Swedenborg's nomenclature of these degrees or "senses." The three under the head of wisdom,—wisdom, truth, and knowledge, are degrees of light or mental lumin; the three under the head of love, are the three degrees of mental heat. Corresponding to these are the physical degrees of light and heat. Light and heat are coördinates on the physical plane, as are love and wisdom on the mental plane. Electricity corresponds to light in another degree of the physical, while magnetism is heat, occupying the same degree as electricity, and is its coördinate. In the physical realm there is a third degree of light or electricity—electricity of a finer and more interior quality, as there is also a coördinate magnetic degree.

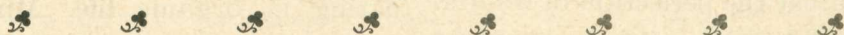
Voluntary thought does not act directly to perpetuate the motion of the alchemico-organic cosmos. Voluntary activity moves in the direction of its own loves, but the involuntary flow of mental force, through the law of the correlation of energy, subsides by degrees into alchemico-organic energy. The eccentricity of the alchemico-organic stellar nucleus, is caused—through correspondence—by the excitation of the organo-vital stellar nucleus or astral center. In the stellar nucleus (astral center), there are four polar centers in the circle of the plane of its axillary rotation; one of these poles is the pole of heat, the opposite pole is the pole of frigidity, or the cruosic pole. They are in opposite points in the axillary circle, or the equatorial axis.

In the rotation of the astral center in the space which it occupies, it is related to the energy that fills space between this nucleus and the circumambient shell of the cosmos, for the astral center is the central point and pole of all influx, and necessarily the central point of all efflux, so that any impulse of energy from the astral center acts upon the luminiferous ether of interspace. Any point toward which the caloric (heat) pole

is directed, responds to the caloric energy transmitted from this pole. Thus the caloric vibration is communicated to the energy (luminiferous ether) of space. The stellar nucleus does not transmit merely one degree of caloric energy, for there are as many qualities of energy of various degrees of refinement as there are degrees of energy generated in the laminæ of the cosmic shell.

Caloric energy is expansile; and when the caloric pole is directed toward any part of space, the expansive character is imparted by the vibration of expansion, and the expansile pressure pushes the nucleus to one side. This lateral momentum is aided by a contraction on the opposite side of the axillary circle, because the cruosic energy acting upon the ether of space in the direction toward which the cruosic pole is determined, contracts the ether on that side equal to its expansion on the other. These two impulses, the one of contraction and the other of expansion, impart to the nucleus the slight eccentricity which determines its orbital motion, and thence all orbital motions of the alchemico-organic cosmic structure.

A coördinate and right-angle axis to the one described, with its caloric and cruosic pole, is the axis of light and darkness,—these poles resting on the same circle, but occupying the two different quarters of the circle. The photoic energy acts upon the attenuated ether with its own certain vibratory impulse. When the opposite pole, the scotoic (dark energy), acts where light has previously operated, with its conflicting vibrations, there obtains the effect of stratification. Photos and scotos in conflict, stratify. Upon these two relations, depend the stratifications of the alchemico-organic-cosmos in all their varieties, and correspondentially, the true light of intellectuality—in conflict with the mental fallacies of the organo-vital cosmos—acts to stratify religious, moral, and social existence.



IN the beginning of the age Jesus chose twelve apostles, making them, as representing the twelve categories, the twelve foundation walls of his kingdom; practically, they constituted the church of the Piscatorial or Christian dispensation. This beginning of the new church was founded upon the basis of united brotherhood, or the communistic relation; for He commanded them to possess one common purse and to place their earthly possessions therein, holding their wealth in common; thus the Lord Jesus practically inaugurated common interest, or the united life system. This practical application of the law of love to the neighbor had still another endorsement in the Lord's reply to the young man who asked him: "Good Master, what good thing shall I do, that I may have eternal life?" The injunction was given to keep the commandments. When the young man had supposed all these to have been kept from his youth up, it was plainly shown him, in the reply of Jesus, that the command, "Love thy neighbor as thyself," was violated in the very fact

of his accumulation of personal riches—personal accumulations being in direct and open violation of every principle of equity, and in opposition to the laws upon which is established and perpetuated the kingdom of divine love, whether in earth or in heaven. Still another confirmation of God's purpose may be observed in the operation of the Holy Spirit, which, when touching the souls of those amenable to its influence at the time of the outpouring, compelled all who received it to go and sell their possessions, and lay the price of the things that were sold at the Apostles' feet.

No reasonable and honest man or woman professing to believe in the Messiahship of the Lord Jesus, and who consistently accepts him as the true Teacher and Savior of men, can fail to see in his second summary of the Decalogue, the spirit of common interest involved therein as a fundamental law of life. The very element of love to the neighbor as one's self, in *honor* preferring the neighbor or brother, establishes the correctness of the system of common interest as in opposition to the competitive, which the law of God must ultimately abolish from the earth.

Perpetual Orders of Divine Priesthood.

Priesthood an Essential Factor in the Divine Economy; Office of the High Priest; Interdependence of Priest and People; Orders of Priests and Kings.

BERTHALDINE, MATRONA.

THERE IS inherent in the multitudes who are today breaking away from the restraints of the established religious orders, a deep-seated antagonism to their priesthood. All the horrors of the dark ages are generally regarded as originating in the priesthood. Nevertheless, priesthood is an essential prime factor in the divine economy of the universe. There is a priesthood after the order of Melchizedek, which is eternal, and a priesthood after the order of Levi, which is eternal in the sphere of time.

"For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins."

Inasmuch as the hells are as eternal as the heavens, the orders of the priesthood must eternally exist as the mediums of translation from the one to the other. Covenant or conjunctive relations are and ever will be effected by the priesthoods of the nations. It is legitimate to antagonize the unholiness of a priesthood, but the office of the priest should always be intelligently respected and revered.

The personal God the Lord—the human Divinity, is triune. He is Prophet, Priest, and King, and represents the College, the Church, and the State, and serves his disciples, worshipers, and subjects in the capacity of each. He is the astral nucleus of the Sun of a cosmos which is perpetually being involved in him and evolved from him, in some sphere of existence, which has a timic aspect and an eternal quality. Suns of conjunction, priests, are ever ministering to effect the translation of the ascending energies of the people, from heaven to heaven, till they rest in the bosom of the Father of the multitude in that Holy of Holies, the heart, the will of Jehovah.

It is damaging to the soul to cry out against the office of priesthood. Cry out, if you will, against the sins of the people, against your own sins, which you lay at the door of the priest. Priest and people are interdependent; and a holy nation will demand a holy priesthood. Desire is substance; and prayer for holiness, accompanied by works meet for repentance, will produce a priesthood of conjunctive unity with the Gods, the whole ones who image the likeness of the indwelling spirit of eternal truth, eternal youth and beauty.

The word priest is from a Greek word meaning elder. The elders, men of maturity, receptive to the mind of the All-Wise, the Ancient of Days,—the hairs of whose head are numbered in the Sons of God,—constitute and institute the priesthood of the order of Levi. Levi signifies conjunction. This order serves the universe as ministrants during the entire cycle of

the animal life of Deity, which it exalts to God's throne.

Every organized tribe or nation has some form of religion, and some priestly order to involve the aspirations of the people who seek their God till conjoined with him, by their high Priest of conjunction. Under the Hebrew legislation, typical of the Divine, the mediatorial function of the priest was divinely recognized and appointed. The Hebrew nation constituted the median line of racial development to the image and likeness of God, Jehovah, their King and crown of life. This divine life was given for the life of the world, inherent in Him. He represented a new cosmos, new heavens and new earth, of his own divine quality, composed of the spiritual potencies he had involved in himself from prior worlds, through the mediatorial functions of their priesthoods. This new cosmos of divine order He proposed to build in earth, on a firm foundation—the Rock—the Scientist of all truth; therefore he passed over to the chosen One of destiny, Peter, the keys of knowledge.

He made of Peter, the Apostle, the chief Shepherd, bidding him feed his sheep and his lambs with the pabulum of life. These sheep and lambs were the progressive spirit entities imparted to His following by the dissolution of his body. His following was largely made up of the Gentile body of the lost sheep of the house of Israel. In recognition of Peter's vocation, a priesthood was instituted by its Apostleship, which has ultimated in its declension in a form of Godliness denying the power thereof. The result has been a great falling away. The chief Shepherd has reappeared to restore the divine life; he has been raised from the fallen and dead church, and caught up to sit with Jehovah in heavenly places. He has risen as the Sun of Righteousness, to effect the "restitution of all things" by the science of the laws of universal being, obtained by the application of the keys of knowledge. The God of Israel is with him, and all Israel is saved to inherit the fulness of the Gentiles, the mystery of whose fellow heirship he reveals.

The form and functions of the true church and the divine kingdom will be restored in earth, and be made a fit receptacle for the breath of lives, which Peter—reincarnated as Cyrus, the Son of Righteousness, and converted to the vitality of the God of Israel by theocrasis—will breathe into it. In this anthropostic Sun the Temple is built, and the rising of the sun will cause it to be reflected in materialized form in earth. In this perfected Temple will be found all the divine orders of the priesthood, purified and glorified; and the people whom they serve will be enlightened with the light of the Lord their God, whom no mortal hath seen nor can see save by the spiritual discernment imparted by his anointed priesthood, through their prophetic Eye, by the laying on of hands and the anointing with the holy oil. The philosophy of Jehovah and the science of the law teach men to despise not the prophesyings of

science, to honor the King, and to revere the Priest ordained to reveal the mysteries of Godliness, and to establish the religion of truth.

Koreshanity is essentially the science of a true and new religion, new because true. The forms of religions in the world today are but the *debris*, the precipitate of a divine order of Priesthood long since infolded in the New Jerusalem, the Bride and Motherhood of God, whose Prophet, Priest, and King is a high Priest in earth after the order of Levi. He is the high Priest and Prophet of her progressive development and unfoldment as the 144,000 Sons of God.

The priesthood of the present fallen, disintegrating body of the church militant, is as corrupt as fallacy and evil can make it. Like the priests of the desolate Hebrew church, they make void the law by their traditions, forget its weightier matters, and make unto themselves gods of gold, silver, and graven images. They are daily demonstrating that they are blind leaders of the blind; and the sooner they are ditched the better, as ditching may make the light of the truth and the way to get out into a new life acceptable. They nauseate the better elements of their followings by their hypocrisies and subterfuges. The city of refuge for them and for all is the science of the law. All have gone astray, and turned every man to his own way. They must be led back by a true Shepherd, a true Priest, to the School of Christ, in which, by learning obedience to the law, they may be restored.

Shepherds and flocks are equal before the law; by obedience to it each must work out his own salvation. The salvation of the priest is to become an exemplification of personal holiness, demonstrating in his relation to his people the science of its being. He must represent in himself all the sacrifices of his people, by presenting his body a living sacrifice, as a reasonable service, and stand before the Lord as a whole burnt offering for the fires of purification.

The Koreshan School of Christ is now open to all who seek divine enlightenment concerning wisdom's

ways. It is established to restore to the world a true Priesthood, and to institute a nation made holy by divine anointing. The School of Christ is the divine industrial social order, which genuine science is enabling its Prophet to establish in the relations of commercial equity. All who enter this school should do so to learn to serve God by serving humanity in performing the uses for which they are best fitted or most needed, cheerfully, without money and without price, asking only the supply of their needs according to divine equity, for their upbuilding in Godliness.

A divine national government will be instituted for the purpose of securing equitable distribution of the products of industry to the producer. The Priesthood will be appointed and anointed to conserve all the ascending energies of life, by the potency of celibacy, and to polate them, that they may be transmitted from above, from the throne of the intellect to the altar of the heart, that the people may *will* to do the good pleasure of God concerning them, which is that they become holy temples for his own indwelling.

The Priesthood of Koreshanity is celibate, and is polarized in its high Priest. It alone of all priesthoods possesses the science of the divine purpose of the conservation and polarization of sex energies. This purpose was revealed in the Lord Jesus, Jehovah. This Koreshan School for the education of kings and priests unto God will be baptized by its Prophet, Eloah, with the powers of his divine Science, to restore to the world the life of Jehovah in all the social orders of his divine kingdom in earth, which generates the powers of an endless life, the sciences and arts of all truth. There is no greater privilege available to the humanity of this generation, than that of becoming a priest of the Koreshan Order. To become celibate as a mortal, that you may polarize all your energies in the Mediator of a new Covenant with Deity, is to be conjoined to the Lord in his marriage with the Bride, the Lamb's Wife, that Holy City, the New Jerusalem, and to be finally absorbed into the Priesthood of the order of Melchizedek, of which Jehovah is the Temple and High Priest.



To sacrifice the ram or lamb, is to sacrifice the love of offspring, which, in its most perverted state, is merely desire for sex gratification without regard to propagation. It means the consecration of the life to God; for if sensual gratification is overcome through a higher love, which takes away the lower desire, then those forces which are otherwise prostituted and wasted, are husbanded for God's use and appropriation. Without such husbanding, God's existence could not be perpetuated. God is fed from the substance produced in man. This substance of the man can go to supply God's demands only as the waste from man ceases, or as man overcomes. It is through this conservation that we shall be able to offer up an offering in righteousness.

In the most supreme, heavenly, literal degree, the Ram signifies desire to beget the children of the resurrection. The children of regeneration are begotten, only as the children of generation cease to be begotten. For instance; Jesus overcame, as one of the human loves, the love of the child as my child, as distinct from others' children. In overcoming the desire to beget, and thence the sensual desire, He was enabled to appropriate that potency to the higher use—that of begetting offspring through the regeneration of himself by planting himself in the race and bringing forth the children of the covenant at the end of the age, as its fruit. Thus the Lamb of God, the firstfruits of the begetting power, was made a sacrifice, that more lambs, children of the kingdom, should be begotten.

The Shadow of the New Woman.

The New Woman as Pictured by the Daily Press; the Shadow Cast by the Approach of the Ideal and Real; the Ruin and the Recovery of Man.

J. S. SARGENT.

THE DAILY PRESS having, as it vainly imagines, effectually disposed of the "old woman" by relegating her to the fogysm and the depths of fossiliferous remains, is now industriously courting an imaginary new woman in cap and bloomers, or knickerbockers, who, like some will-o'-the-wisp, is now appearing and then disappearing in the mists of public expectation, in real coquettish style. And if we are to believe the evidence of high and lofty lying, and the seeming zeal of courtship, we may soon expect the notification of the nuptials between the old gang—the press gang—and this new vixen of public favor!

If this Lothario, the press, is to be believed, the new woman has discarded the fashion of skirts, only to engage in the more fascinating fashion of male attire; and we may soon see man's time-honored, bifurcated appendages undergo such a series of transformations, that he himself will not know them any more. The "old woman" having failed in centuries of married-life endeavor to attain to the wearing of man's attire, the new woman has turned a shrewd strategic point by donning the disputed garments before even the courtship begins; and the wife-hunter is now made to perceive that he must take her with them on, or not at all! She has invaded the college; affects professorship, and deals in politics; haunts courts and legislative halls; takes the rostrum and the pulpit by storm; and, tell it not in Gath, it is said that she drinks and smokes cigarettes. In fact, she seems determined to find out whatever there is in civilization for her brother, and to take her share of it, let it be good or bad.

Now, this is a pretty kettle of fish for the old reprobate, the press, to swallow; but he has helped to catch them himself; the new cook has dished them up for his eating, and smilingly inveigled him into gulping them down! He has encouraged her in all these pursuits, and seemed pleased even at her wickedness; that is, if only delightfully so. He was bound to be popular with her, if flattery would succeed; but she has gone too far now, and will not stop within the sphere of the press reservation; and qualms of conscience flit through his brain, that the matter may be considerably overdone! She is becoming too intellectual to be attracted to his coarse sensuality; and she is being called upon to stop, to beware!

Grave writers like Nordau and McDonald tell her that crime is latent in her—more so than in man; and

that it is kept within bounds only by the narrow limits of her sphere. In fact, that it is starved into subjection for want of opportunity to feed itself; and she is beseechingly adjured to keep within her old environments for her own safety from herself. Absurd! What would make her do so? Getting hold of the apple first, did Eve eat the larger part of it? It is not according to nature—woman's nature—for her to do so. If she thought it good, she certainly would save the lion's share for Adam, just to please him. But if she does have more of the tendency toward evil than man, how get rid of it but by giving it vent? Let it declare itself to her and to the world, that she may know what she is and what she has to reform.

The tendency to sin cannot be known and overcome until temptation is met and resisted. The training of the child during the time of parental restraint, is to fortify the character against evils that are to be encountered after maturity. Surely, woman has now at last attained to her majority, and should be freed from man's dominance, to prove if centuries of restraint have yet sufficiently improved the qualifications of self-control, as to enable her to return to the Garden of Eden by resisting the wiles of Satan, unfortunately entailed to her and embodied in her by her share of the original curse; that is, that "her desires shall be unto her husband." Through the curse and quality inherent in her, man has all these centuries enslaved both her person and her intellect to the gratification of his sensuous nature.

But of all the women engaging in the ambitions of the competitive strife, none are the *real* new woman; they are but chaff of the summer's threshing-floor, to be scattered by the east wind of judgment; they are shadows merely, that flit before the figure's rising in the dawn of the great public awakening, soon to be. The real New Woman comes not to battle for herself alone, but for humanity. Conscious that man's curse is her curse, in the degradation of the maternal instinct to the glutting of the beastly passions of lust, she comes purifying herself of the desire to her husband. She may not be a marrying woman; if she is, she will demand the same purity in her husband that she exacts of herself.

The prejudice against a woman in politics, in the pulpit, or in bloomers, is but the zephyr's breath compared with the blasts of wrath the real New Woman will face when she tells the man to go cast his lusts—and himself, if he cannot separate from them—into the fires of gehenna, ere he aspires to her society! The caldrons of hell will boil and seethe their hate from pulpit and press; but the true New Woman will triumph over all; she will be Queen of the realm, and man will be free because woman will be free; and truth will make them both free.



If the world is bountifully provided with all the essentials of luxurious living, why is it that nine tenths of the human family suffer the degradation of want?

Is there a possibility of correcting the inequality which weighs down, with heavy burdens too ponderous to be borne, the poor, degraded wage-worker?

Genuine Science Versus Opinions.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

AFTER A CONFESSED partial, hurried, and very imperfect examination of the Cellular Cosmogony, made in the midst of the hurry of commencement season, by the Professor of astronomy in the Nebraska State Normal School, he declined to examine the book further, assigning as his reason, "I am very tenacious of my opinions." We said to him that we did not see how a man could be very certain of his opinions who had not seen and carefully considered all the arguments against them; and we felt sure he would yet have to abandon them. He admitted that it might be so, as every new truth had to fight its way to recognition.

We then called upon a popular physician. He, like the mass of men, could not see what difference it made whether we lived on the outside or inside of a sphere. He thought if there was anything in the Koreshan Astronomy, the recognized scientific men would examine it and settle the matter. We told him our experience with one of them that very morning, and assured him that that was the way they nearly all did, and reminded him that that was the way the mass of doctors treated the discoverer of what is now considered so plain and

simple a matter as the circulation of the blood. Of course, there is nothing new nor strange in all this. The state pays for teaching, not the truth, but what passes current for truth; if the institution is not supported by the state, but belongs to some religious or other organization, it is required to teach, not the truth, but what has usurped its habiliments in the controlling body.

Here lie the evident conditions of the evil state of affairs into which all men of the present age are thrust, or have placed themselves. Men make themselves habitations of lies, and have bound the truth hand and foot. Error would soon be driven to the wall if it had not everywhere built itself time-honored entrenchments of fraud, and mystery, and lying, and terror, and false reverence; but

"Truth crushed to earth shall rise again:
The eternal years of God are hers."

It is the province of Koreshanity to strip off the masks and let the wretched, cowering, ignorant old world behold its own abominations and deformity, and go hang itself; thus making way for the "new heavens and a new earth, wherein dwelleth righteousness."

In the Editorial Perspective.

THE EDITOR.

THE CHINESE EMPIRE is on the verge of national catastrophe, its greatest revolution. The forces of disintegration are at work, and the powers of Western civilization stand ready to dismember the old body. The great nations of the world, inclusive of America, are in the act of swooping down, like vultures, to lacerate the skin and dismember the dying form. Viewed in the light of scientific prophecy, the events now transpiring in the East are of stupendous import. We see in the gathering of the warships in the Yellow sea, in the landing of American, English, French, and Russian troops on Chinese soil, evidences of the end of the age, the terminus of the great cycle through which China has maintained its form, while changes and revolutions have occurred in all other nations of the world; we see the evidences of the rapid approach of the world-wide revolution, the universal catastrophe, the complete fall and disintegration of the old world! Scientific prophecy is rational; it is not the result of intuitions, visions, nor dreams; it is not idle speculation; it does not belong to the usual order of modern astrological prognostications. The Koreshan Prophet views the situation in the East from the standpoint of comprehension of immutable law. The critical period is reached when the Christian powers focalize to face the dragon for the purpose of the final partition of the form! The present situation in China is the result of activities which have made history for the past nineteen hundred years, activities which have made the Christian dispensation what it is. We may trace the line of events back to the center of impulse—to the beginning of the Christian church. There has been a great leaven at work during the age—the divine life in corruption through the processes of the Cross of the dispensation. That cross, that leaven, was the cause of the crusades, of the medieval and modern wars, the present chaos, and the final revolution of the cycle. The con-

flict has passed down through all the vitals of the universal man; the substances have sifted through the early church; through the great Roman empire; through the extremities, the limbs of the body; and we have now come to the time when, through the influence of Christian civilization, the breaking up of the environ of the old world, the disintegration of the skin, the dismemberment of China, must occur. The Christian powers must invade the Chinese territory, neutralize its cohesion, and destroy its peace. The opium forced upon the Chinese by England has deadened the nerves for the final operation. The missionaries from Christian countries have preached the perverted gospel to the Celestials; Western influences have pushed inward from the coast cities, and the people of China have been reduced to a state of ferment; and the present crusade against foreigners in China is but the effort of the old body, the skin of the old world, to maintain its form. It is a struggle against the inevitable; the oldest nation in the earth is ready to go to pieces. It is the environ of humanity at large, and when the skin is broken, the whole body passes into the throes of revolution, the final convulsions before the creation of the New Man, the establishment of the genuine Celestial Empire, the dawn of the New Age!

Raphael, the great English astrologer, has made some startling predictions for 1900. He leaves the usual plane of shocking the world with earthquakes, and of advising the people to plant garden seeds on the dark side of the moon instead of on their farms; he invades the domain of the church, and makes the eclipse of May 28, 1900, the significant phenomenon of the year, portending disaster to Christendom. Concerning the eclipse and its significance, Raphael says: "This eclipse is a very important one, and its effects will be far-reaching and

lasting. Occurring as it does when the moon is in Gemini, and near the cusp of the ninth house, it points to great changes and schisms in the church; it will toll the knell of the Protestant church. Its young clergy, intoxicated with forms and ceremonies foreign to the simple worship of Deity, will bring about its separation from the state. The thinking portion of mankind, being disgusted, will turn away from the church and embrace other creeds, or no creed at all. Materialism will increase, and the minds of men will become debased. All this will not happen at once, but this eclipse will set the ball rolling. This is the more certain, as the eclipse occurs in close opposition to Jupiter and Uranus, which denotes the great changes it will produce in the minds of men." The year 1839 began a new Era in human history; at that time there was a great movement in the church looking toward the coming of the Messiah, just as when Jesus was born there was a great Messianic movement—"all men were in expectation of Him." 1870 was another great year—the year of the illumination of KORESH, the year when the strength of Catholicism was transferred from the pope to the genuine and legitimate Apostolic Successor. 1900 begins another 30 year period, and we can read in the stars in humanity, and in the position of the Sun on the human ecliptic, as well as in the constellations and movements in the physical heavens, the fact that 1900 is the year of rapid disintegration of the daughters of the great mother of harlots. We must connect the fall of the church with the ascendancy of the Messiah, as we know that darkness is dispelled by the rising of the sun!

We can never have an effect without a cause; there can be no momentum without an impulse. The blood could never reach the extremities of circulation if it were not for the heart to force the blood into all the branches of the arterial system. We have the pulse because there is the impulse from the heart. We have reached the scientific age, when the external mind must grasp the knowledge of the universe; the divine impulse has reached the outermost limit of human life, the outermost mental atmosphere. Science is truth in ultimates, the ramification of all truth. The world has been ramified during the age of Pisces, the age of proliferation. If there has been ramification, it is due to the fact that nineteen hundred years ago the Ram appeared; there must be the Ram before the world can be ramified. In the body, the heart is the center of distribution; it sends the blood through all the ramifications of circulation. Ram signifies to beget, to propagate life; to ram is to thrust, drive, or force; and the words, battering-ram, hydraulic ram, water-ram, etc., are in keeping with this thought. The word ramify means to branch out, or shoot out. There must be a source of all branches. Jesus said, "I am the true Vine, and ye are the branches." He was the Ram, the Lion, the heart; the church was the body into which his blood was driven to the last degree, to the extremity of the circulation of the age. He was the central man, the central cell or corpuscle, which was consumed. Now, at the end of this age, the fires of purification and transmutation are circumferential, and the world will soon be startled by thousands of cases of mysterious disappearance, owing to the fact that circumferential human corpuscles will enter the great conflagration and become immortal.

One of the greatest truths the modern world has to learn, is that the natural humanity is the habitat of spirits, the environ of the spiritual world. The hells as well as the heavens, are in the brain of man. Koreshanity analyzes the natural world, and defines and locates the world of spirit; but there are people who conclude that in Koreshanity natural and spiritual things are very much confused. Let us take a glance at the popular view: It is supposed that God exists in space, and that heaven

and hell are in space somewhere; that the solar system, the stars and nebulae, which are material, occupy the same space that God occupies, for God is supposed to be infinite spirit, while the suns, planets, and stars are material. As to whether hell is outside of the universe, there is no definite conclusion; but heaven is always referred to as being up, while hell is down. Just *how* there could be up and down in an infinite universe of worlds, whirling up and down in every direction at the same time, the astronomer has never been able to explain! It is supposed that when a wicked man leaves this world by the underground route, his spirit goes directly to a hell of literal fire, and is there tormented until the resurrection, when his spirit is united with his body, and both are sent to the same hell in which the spirit alone was confined! The usual idea is, that God is without body and without parts; but since the ascension of Jesus, according to the usual conception, at least one third of the Godhead has been composed of flesh—a natural body existing in the spiritual heavens. If such views do not constitute a general confusion of misconceptions of natural and spiritual things, we do not know what confusion is!

A German scientist at Athens announces the discovery of evidences that the ancient Ulysses, the great hero of the siege of Troy, and the inventor of the wooden horse by means of which the city was captured, was a real man, and not a myth; and the scientist expects to further explore the island of Ithaca for more complete proof. The evidences are, of course, mere relics, but may be ample to prove that the actual personality lived in the world of tangible humanity. Somebody, about 4,000 years ago, possessed sufficient mental force to impress the world with the memory of his character and name until this time, and it is far more reasonable to conclude that that character was a *man* possessing the name, than a myth! In this period of skepticism, much of history is being questioned; the memory of humanity is failing, and beyond the limit of a few centuries, records of extraordinary events are looked upon with suspicion. The world may conclude from the evidence of relics, that ancient characters actually lived and breathed, and that Jesus was really a man! But the best actual, tangible, present evidence that Jesus lived as a personality, is the fact of his world-wide influence. But was the Goddess of Liberty a personality? The Goddess of Liberty existed in the personality of George Washington. Every idea, every ideal, whether in reality or in fiction, originated in personality—and there is no escape from the conclusion!

The century question is one which has aroused considerable discussion at the end of the past several centuries; but a more insuperable problem is that of the division of the year into months, and months into days. The basis of the calendars now in use throughout the civilized world, was laid by Julius Caesar. The Gregorian calendar is a mere patch on the Julian calendar; it represented the best effort of the Roman Catholics to improve on the Roman calendar. In Russia, where the Julian calendar is still in use, there is a movement in the direction of the adoption of the Gregorian system. A new calendar, invented by an American, is being presented to the Russian authorities for consideration. It takes the astronomers' conclusions as to the length of the solar year as 365 days, 5 hours, 48 minutes, and 48.05 seconds, but divides the year into 13 months of 28 days each, leaving one day, 5 hours, 48 minutes, and 48.05 seconds surplus, which make an intercalated week at the proper place in every sixth year. The attractive feature of this calendar is its uniformity; it has no leap years; it has an unchangeable system of holidays; according to it the year always begins on Monday and ends on Saturday, and the weeks and months begin always on the same days. The patching of calendars as well as of

other things is in order (in disorder, rather!) until the Koreshan System revolutionizes the whole world.

The year 1900 is the year of conventions, conferences, councils, and congresses—gatherings of the various fraternities, brotherhoods, and religious and scientific bodies and societies. Many of these conventions are of women's societies, in which woman displays a vigorous determination to make a showing alongside the serious affairs of men. There is one striking feature about all conventions in this scientific age: They are held, not for the purpose of making declarations of the truth, but for the purpose of shaking ideas together in a dice-box, and counting the dots. Why, the published programs and papers of these great congresses today are startling demonstrations of the fact that the world has not the truth! It is no longer necessary for these societies to endeavor to hit upon truth; the problems they discuss are already solved in Koreshanity, and it would be a saving of time and energy if the councils of men would seek wisdom in Koreshanity; then they would be able to publish peace and prosperity!

The pole of influence is necessarily the center of circum-radiations; the pivot of power, the center of impulse, is infinitesimal compared with the size of the sphere which limits the field where the power is applied. The Creator, the cause-point, of the universe, is not as large as the universe itself; the universe is the Cause evolved or unrolled. The tree is in the acorn; the acorn is the tree in its smallest form. The acorn is the creator of the tree. Who would look for an acorn as large as the full grown tree itself? The rational mind has no use for an imaginary god as large as the universe, nor for a sun a million times larger than the earth, the body of the universe! The sun is the center of the great cell; it is the seed of the physical cosmos. The Creator of the universe is the perfect Man, the highest product of humanity, the seed of the universe.

"It is hard to say anything original nowadays." It depends on the mind that endeavors to be original. The original mind is creative, and produces that which is new through the involution, transformation, and restoration of that which is old. There is no originality in the modern church, because the old subjects, the old ideas, are threshed over and over again. There is no originality in modern science, because it cannot locate the germ of evolution of new thought. The fact is, that the pole of originality is not in the chaotic mental spheres. The only System of original thought in all the world today is Koreshanity. That it is decidedly original, radical, and revolutionary, is evident from the fact that it is the exact opposite of all that is accepted by the popular mind as truth. It is not hard for the Koreshan Scientist to be original!

"Discontent is the cause of all modern economic and industrial disturbances," says the *Jewish Voice*. Now, what is the cause of the prevailing discontent? A few thousand years ago there was a great economic and industrial disturbance in Egypt, caused by the discontent of the Hebrews who had concluded that the affairs of the nation were not being conducted to suit them! They were not content to endure all the hardships imposed upon them by the men who had the power; but was discontent the main cause of Israel's flight and Moses' leadership? There was something back of the discontent; the responsibility and the blame rested with the despots who had enslaved the Hebrews. There is something back of modern discontent—it is the power of oppression. Put the blame where it belongs!

"The thoughts of men are widened with the precession of the suns; and as thought gains, so does the power of expression

gain," is the language of a modern writer who unconsciously pays tribute to Koreshan Universology. The sun measures time in the physical heavens, and correspondingly, the divine Sun measures human progress in its precession in the human world. We have come to the scientific age, the end of a great precessional cycle, when the divine mind reached its amplitude in the science of the universe. The force of originality, the power of expression in Koreshanity, is due to the fact that Koreshan Science is the ultimate product of progress, where the horizon of the illumined mind becomes enlarged until it embraces the entire circumference and limit of the great universe of life.

If the astronomers had the power to create the universe in accordance with the variety of conceptions entertained in the scientific world concerning the form of the cosmos, there would be conflict in the work of construction, as there is now in the various theories. We are living in a period of world-building; but it has never occurred to the pseudo cosmogonists that the very first step in the direction of world-formation is in the correct mental conception of the universe itself. The mind that has the power to solve the problems of the universe must have the power to perpetuate and govern the universe, and to recreate and replenish it. Knowledge is power! The pole of creative impulse is in the human world, and the Creator of all things is Man!

A daily asks, in a striking headline, "Is the World's Greatest Empire Breaking Up?" and continues in the subhead, "Nations of the earth may struggle for the mastery of China's enormous territory and stupendous population; United States may be involved; exactly how and why we are interested." The common word used to describe the expected partition of China by the powers, is "dismemberment." It is not a mere coincidence that China, which is the external form of the old body, is to be *dismembered* at the time the new body is being *remembered* in the resurrection!

The memory of man is in his body—secreted in his skin; and when we remember a thing, we resurrect it from the body, where it was posited. This accounts for the fact that many people successfully hide their past life from the view of others. This is not a pun, but a literal fact; for the original meaning of the verb to hide, was to conceal with skins. The time has come for the uncovering of all things that have been hidden—that is, hided. Koreshanity is the resurrection of all truth from the body of humanity; it is the uncovering or remembering of all things.

We hear a great deal in modern reform about applied Christianity, and what would be the result if Christianity were applied in vidual and national life. That is just where the trouble is now; it is too much applied—like whitewash!

If the political parties tell the truth about one another, then they are all corrupt and absolutely unfit to be trusted by the people!

The struggle by the powers for the mastery in the Celestial Empire, is to obtain China-ware for the great modern feast of Belshazzar!

The Koreshan Cult comes for the purpose of teaching the people how to cultivate the various fields of thought.

The Chinese dragon is endeavoring to crawl out of the old skin!

The jugglery of modern book-keeping is ledger-delain.

The human Zodiac is the great race-track of the Gods.

Might is in the mite—especially dynamite!

Editorial Discussions and Miscellany.

THE EDITOR.

Foundation of the Scientific Religion.

EDITOR FLAMING SWORD:—I do not see why you waste so much time against the theory of the earth's convexity; for if the inside is concave, is not the outside convex, as a result of the concavity? If you are right, all that other people have to do is to get on the inside in their ideas; it will not hurt them, nor militate against their life. Then, if you are wrong, they can easily stay on the outside.—Prof. P. A. E., Benton Harbor, Mich.

The ultimate form of truth is science, and science is knowledge—the intellectual comprehension of the universe. We cannot conceive of the possibility of any mind being able to scientifically analyze the facts and factors of divine existence, without at the same time being able to comprehend the universe which the divine Being perpetuates. We cannot fully understand a single thing in the universe, until we know the exact relation which that part sustains to the whole—and this necessitates a knowledge of the whole. The world of humanity and the physical world originate in the same Cause; hence these two worlds—the first and second great effects of creative power and function—must be co ordinates; they must correspond in every detail, so that when the one is analyzed it becomes the revelation of the other.

If the physical universe is the outermost expression of the mind of Deity, then the science of that outermost expression is the foundation of all truth in all domains. For specific scientific reasons, the Koreshan System of Religio-Science comes with the solid foundation of the earth's eternal form and functions; and for scientific reasons, we point to the facts of that form in demonstration and corroboration of all the Koreshan conclusions which depend upon the fundamental premise. If truth is of any use; if knowledge is power; if intellectual light is a factor of progress; if obedience to law has anything to do with the life of humanity, then it is absolutely necessary, in order to obey the laws of life, apply the principles of truth to life, and become eternal as the universe itself, that we comprehend the universe and all it contains.

The reason why we spend so much time and energy against the modern theory of the earth's convexity, is because associated with modern astronomy are all the co-ordinate fallacies of modern times in all lines of thought. If there is mental darkness in the world, it is but ignorance of the truths of human life and relations, and of the relation of man and cosmos. It makes a great deal of difference with

our conceptions, whether we are inside or outside—just the difference that exists between Koreshanity and the antichristian systems now promulgated; just the difference that exists between the conditions of oppression, of chaos, and of darkness, and the kingdom of righteousness, which appears in the world at specific times. We are endeavoring to awaken the world to a realization of the fact that that which is called science, and which is applied in the affairs of the world in these times of the devil's mismanagement of the universe, is nothing but the veriest nonsense; and it is not a waste of time to get right down to fundamental facts of the earth's tangible contour in order to *prove* to the world that modern scientists are promulgating *vagaries*, and that the Truth has come to save the world!

The laws of life are expressed and are operative in the physical cosmos; and if the universe has been the subject of so much concern on the part of the Almighty throughout all eternity past, that he might maintain his existence as an organic structure, a gigantic cell which environs his own life and the life of all; if the Almighty has found it absolutely necessary to remain inside in order to insure the perpetuity of his own life, *we* certainly should be concerned about the question of living in the same universe in which God lives!

The scientific religion must be thoroughly scientific; it must be the knowledge of man and cosmos, the Creator and the created. The world needs a religion that shall be so scientific as to make man as *wise* as the God that rules the universe; it needs a science that shall bind man back to God, and make him as *good* as the God of humanity. The world needs a science which shall at once discover the mysteries of creation, the Cause and the effect, the microcosm and the macrocosm, the perfect man and the physical world; it needs a religion that shall enable man to so apply the scientific laws of existence as to come in conjunction with Deity himself.

Koreshanity is that great System of Science which enables man to comprehend the invisible or spiritual world from the basis of its correlate expression in the world of matter—in the tangible organo-vital world of humanity, and its ultimate expression in the alchemico-organic cosmos. Koreshanity supplies the basis of interpretation of the language of universal symbolism, the language of the Bible and of all the ancients. We spend time

in overthrowing the modern astronomical absurdities, because it is necessary—in the establishment of the divine kingdom—to dissipate mental darkness by turning the wisdom of this world backward and making the knowledge of modern scientists foolishness, and because all truth, absolute knowledge, all true science, is divine; and it is *not* a waste of time to promulgate the truth concerning the very foundation and environ of all existence, because without an understanding of the ultimate expression, *no man* can reach any scientific conclusion concerning the primary Cause of the universal environ.

Through the science of Cosmogony, which is the science of creation, the character and attributes of Deity are involved. The Cellular Cosmogony demonstrates the personality and the humanity of Deity, and demonstrates that the functions of creation are Messianic. If the universe has center and circumference; if it has a central sun and a firmamental environ, then that center is the central pole of replenishment, and there must be a coordinate or corresponding center of humanity, which baptizes and vitalizes humanity as the sun baptizes the world of physical life.

Koreshanity, in its foundation Science of Cosmogony, demonstrates the functions of the Messiah and establishes the claims of Jesus; proves the inspiration and absolute truth of the Bible; overthrows all the modern anti-christian and anti-Messianic fallacies, and supplies the basis for all rational conclusions in all departments of science, inclusive of industrial, social, and political economy,—because the form of the government of the great physical universe is *natural*, and constitutes the pattern of that great scientific system of Divine Imperialism which will shortly be established in the world!

A Common Fallacy.

Please explain to me what is meant by the passage, "As a tree falleth, so shall it be."

This is a common saying which has grown out of the orthodox interpretation of the text, "In the place where the tree falleth, there it shall be." With the thought that the fate of a man is fixed at what is called death—that as a man dies, whether good or bad, so shall he remain forever—it has been easy to adapt the text to the thought. The words of Solomon have no reference to the end of the career of a vidual in one embodiment, as is supposed; the doctrine that there is just one earth-life for each man is an absurdity; the idea has no basis either in Scripture or in fact.

The Jewish church was a dispensational tree; it fell, and remained as it was—where it was; it has made no further progress. Christianity is a tree, and it has likewise fallen. A vidual cannot be said to fall when he enters corruptible

dissolution; and if he remained in the place where he died, all that he was,—spirit, soul, and body, could he enter the spiritual world, and could he at any time leave the plane of death, the place where he went, and live again? The tree that falls and remains in the place where it falls, according to the text, falls either "toward the north" or "toward the south"—in the direction of the poles. The fallen church lies in the direction of the poles of humanity's involution.

* * *

Promiscuous Replies.

Kindly explain the symbolic meaning of Adam's rib, his wife, and two sons; also state what is meant by Cain and Abel.

You may understand Adam better if you take Jesus as the typical man, and the Christian dispensation as the typical dispensation; for Jesus was Adam. Get the old idea of Adam entirely out of mind, and begin anew. Adam was the Messiah, the Son of God, and his wife is the Bride, the Lamb's Wife, to which the Scriptures refer. Rib signifies strength; from the strength of potency imparted by Jesus to his church, the New Jerusalem, the Mother of the Living, is developed and finally manifested. His strength was taken from him when he fell asleep in the dark ages of the medieval period. When a seed is planted, the slayer and the slain result; the seed dies; it generates the forces which kill its life. Abel means grass, and grass is flesh; the animal life of Jesus descended and died in the race; that life was slain by Cain. At the end of the age, there are both selection and rejection; that which is accepted and that which is rejected,—the offerings of Abel and Cain, respectively. Seth is the compensation, the new offspring in the resurrection.

The Bible says that Noah was a perfect man. How could he be perfect, when he begat sons and daughters?

The sons and daughters of the Messiah are not begotten through sensual generation. Noah was perfect in his generation; he was in the order of the divine or perfect generation. His sons and daughters were not mortal offspring. If there are sons of God and daughters of Zion, they must be begotten. Thousands of people were begotten of the Spirit nineteen hundred years ago; Noah begat sons and daughters in the same way that Jesus began the processes of regeneration at the beginning of the Christian dispensation.

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The Great Consummation.

Coming of the Christ; Scientific Symbols and Signs of the Times; War and Revolution.

WITH THAT SUBLIME logic, matchless eloquence, and obvious authority which characterize the expressions of the mind in possession of the absolute truth, KORESH, the Founder of Koreshanity, addressed an interested audience at the Koreshan Hall, 316 West Sixty-third street,

Chicago, on Sunday afternoon, June 10, 1900, on the great subjects of the processes and fruits of human progress; and that unusual interest was manifest was evident to all who observed the group of inquirers which gathered about the Lecturer at the conclusion of his address, and elicited a number of interesting replies to pertinent questions concerning Koreshan Science.

In sharp contrast with the vagaries of the modern world concerning the coming of the Christ, KORESH placed some fundamental principles and conclusions of Koreshanity. Unlike the theories that the Lord will come down from the sky at some indefinite period of the future, Koreshanity maintains that the Christian dispensation is of definite length, and may be definitely known, and that it is of a definite length because the Christ has been in humanity during the dispensation, and that when he comes he will come out of the human world, born into the world the same as any other human being. The evidences in the physical heavens were dwelt upon at length, showing that from an astronomical standpoint the time may be definitely calculated—the sign passing through the constellations at the rate of 50" of a degree per year; and in connection with the astronomical proofs, it was pointed out that at the end of this dispensation not merely the spirit and soul, but the *flesh*, the body of man, must be saved: "Except those days be shortened, no flesh can be saved." Here are the great forces of human life and of cosmic order, accelerating for the purpose of foreshortening the time, that *flesh* might be saved! We have reached the end of the Christian dispensation; the end of an age of 6,000 years, the end of the great cycle of 24,000 years. All the periods, times, and seasons in humanity are indicated in the physical heavens in the solar, lunar, and planetary precessions, marked on the great circle of the Zodiac.

The Circle of God's Animal Life.

There is an exact relation between the physical cosmos and man, and an exact correspondence between the Zodiac in the physical world and the Zodiac in humanity. The word zodiac means the circle of God's animal life. Why have we the term zodiac, defining by name the career of God's animal life? Because God *has* an animal life. The proof of the humanity of God was clearly pointed out from the standpoint of the Scriptures, in the scientific interpretation of Scriptural symbols, Ezekiel saw visions of God; he did not have visions from God, but *of God*; he saw a great panoramic view of God Almighty! He saw His different parts, and he expressed what he saw in the language of symbolism. What he saw and what he expressed are in direct contradiction to the usual conception that "God is without body and without parts." Ezekiel saw "a great cloud, and a fire infolding itself; and a brightness was about it, and out of the midst thereof, as the color of amber,

out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance: they had the likeness of a man." He saw God in symbols; he saw involution and evolution; he saw the animal characteristics of Deity; and when they were all in unity, in one form, that form was a man!

The fact that God has an animal life was shown by the symbols which the prophet saw. He saw the face of a lion, of a bullock, of a man, and of an eagle. These animals represent specific powers and functions of divine life, as well as their perversions. The lion is the heart, and the heart is the center of collection and distribution. The power of divine commerce was in the Son of God, in the Man. The bullock represents the power of liberty, as well as the power of oppression in the perverted sense. The face of the man represents another animal characteristic of Deity, and the face of the eagle, still another. Jesus came nineteen hundred years ago as the Lion and the Lamb; and the power which tore him to pieces, the power by which he was theocrasised, was the power of the eagle, by which he was transformed and transmitted to his church in fulfilment of the declaration, "Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day."

The Tree of Life is the great circle of the Zodiac in humanity; it bears its fruit every twelfth division of the great cycle of the Zodiac, and that fruit appears in the Garden of Eden. Nineteen hundred years ago the geographical location of the Garden of Eden was in Palestine. God's Garden is where he sows his seed; the Garden is the church; the church is the soil; and the divine fruitage is developed out of the human soil, and when the Lord comes at the end of this dispensation he will come out of humanity, because he is the fruit of the progress of divine life and mind in the field in which he was sown!

The Cleansing of the Sanctuary.

The modern church is in utter ignorance concerning the manner of the Lord's coming; and the many disappointments of the Adventists are due to their ignorance of where he has been during the age. The Adventists have claimed that the length of the dispensation may be known, but they have looked for the Messianic appearance in the wrong place. The best computations made along the line of prophetic dates was made by William Miller, of the early Advent movement; he pointed to the termination of a period, but he did not know the character of the manifestation which would mark the date.

He misconceived the meaning of the sanctuary which was to be cleansed; he did not know where it was, nor what it was; and hence the period ended, and the Adventists saw nothing. The great period of 2300 years began with the beginning of the "seventy weeks," 457 years

before the birth of the Christ of nineteen hundred years ago. It was easy for Miller to determine the end of that period, according to solar time; correctly computed, this period ended in 1839, the time of the beginning of the great Advent movement, and the time of the appearance of the actual tabernacle for cleansing.

What was the tabernacle to be cleansed? It could not be a tabernacle in the sky, after the usual conception; for what could pollute it? There could not be an actual cleansing without an actual pollution. The perfect tabernacle of God is the perfect man, Jesus tabernacled among men; he was the tabernacle of the Temple. He took upon himself the sins of the world in his descent into humanity, and he has passed down through the age in mortality. The tabernacle in the wilderness was a type of the Christ. If that tabernacle became polluted, then the antitype must be subject to pollution also. Jesus became polluted in his cross with the mortal humanity; he fell, and his fall was the fall of man. The firstfruits of his sowing is the manifest tabernacle to be cleansed—a man born in sin and shapen in iniquity,—the “man of sin.” At the culmination of the period of 2300 years the personality came, the polluted tabernacle, the personality of the Messenger of the Covenant.

It was the beginning of the great Advent awakening; the midnight cry was heard; it was the cry out of darkness, “Behold the Bridegroom cometh!” and the ten virgins went forth. The wise virgins were the ones who looked for the Lord to come in the way in which he came, and the foolish virgins were the ones who looked for him to come in the way in which he did not come. The personality which constitutes the tabernacle is now in the world; and his career is divided into periods of thirty years each. Moses’ career was divided into periods of 40 years each, and Jesus was in the world thirty years before he entered upon his ministry. In 1839 the tabernacle came; in 1870, thirty years later, he was illuminated; 1870 was the culmination of the times of the Gentiles, the “2520 years;” the end of the 1335 days or years; the year of the overthrow of the Papal power; it was an epochal year of human history—it ended the first period of thirty years in the career of KORESH.

The Beginning of the End.

We have now come to 1900, the end of the second period of thirty years of Koresan history. We are entering a most remarkable period of the history of the world. We have come to the time of the beginning of the war of Michael and his angels against the dragon and his angels; we are nearing the time of the final conflict with the dragon power. The dragon power is the power to drag on. The power to drag on from generation to generation through sex life is the sensual dragon power. There is the dragon in commerce and in the church. The Jewish church

was the old dragon; the divine serpent crawled out of the old skin; and now the serpent crawls out of the old skin of the Christian dispensation, the old church, forming a new church with a new name. The Christian age is ending; it is the time to end the use of the word Christian, as Christian church, because the new church is here, with a new head, a new body, a new name, with new life.

The great events now occurring in the world are reflexed from the divine nucleus in humanity. The modern world is disintegrating because the power of the devil is attacked at the very roots of life and death; the war and revolution are reflexed from the war of divine forces with those of the devil—the battle of God Almighty with the dragon power. We may point to the trouble brewing between the nations over China.

The memory of man is in his skin. The skin of the universal man is the external covering, the people who have endured longest, and have the greatest memory of their past history; they are the people who have for dispensations retained their own customs and forms—the Chinese. They represent that out of which the old dragon is crawling. The mock olive branches are waving; the false cry of peace is made in the face of the evidences of imminent war and revolution. We have entered the time of the beginning of the end. As shown in THE FLAMING SWORD in the past, we have regarded the Spanish-American war as the beginning of the end, the beginning of that series of wars which will culminate in the greatest revolution!

* * *

America and the World's Destiny.

Lessons of Destiny and Duty Taught by the Spanish-American War.

America is entering into the world-wide commercial competition of the great nations of the earth. It is the lesson of destiny and duty. America enters the arena with supreme confidence, supported by the prophecy of Washington, that there would come a time when this nation would hold place among empires, upheld by the acts of Jefferson, and impelled by the patriotism of William McKinley.

The nation which makes the waste portions of the earth productive, is a benefactor of all the human race. Our unsought acquisitions of undeveloped island territories in the Atlantic and Pacific, inseparable from our victory in the war with Spain, have given us unexpected and unrivaled opportunities in the commercial and moral development of the world. To obtain our share of the benefits incident to this development, we must take an active part in the affairs of nations, and cheerfully assume whatever burdens and responsibilities our position as a world power imposes.

Porto Rico and Cuba are nearer to Chicago than was the Louisiana Territory at the time of its purchase for \$15,000,000, with its 800,000 square miles; while Hawaii and the Philippine Islands are nearer to New York now than was California at the time of its acquisition, fifty-five years ago.

Our commercial and territorial expansion have advanced together, hand in hand. The wealth of India, Africa, Australia,

Asia, and the Orient has for years been pouring into the lap of England, which is, after all, only a limited workshop. Unlike the United States, she is obliged to purchase abroad nearly all her raw materials, even being unable to feed her own people out of her own resources.

The population of the United States has not by any means reached the point where the territory of the United States on the North American continent is not able to employ or sustain it, but the boundless energy of the Yankee leaps beyond the limits of his native land. He can't wait, for he does not go upon the principle that all things come to him who waits. His maxim is: “All things come to him who hustles while he waits.”

The question may arise, Why did the possession of, rather than trade with, these islands increase our opportunity for the expansion of American commerce? The answer lies in the fact that the trade of a nation follows its flag.

If you want instead of commercial expansion commercial contraction, just let the door of China be slammed in your faces. If you prefer commercial contraction to commercial expansion, let England, France, Germany, and Russia partition the Celestial Empire among themselves, thus effectually preventing you from securing your share of the immense commerce that is there to be developed in the next few years; leave the transisthmian canal for France or England or Germany to build and control; permit Japan to lay and operate the Pacific cables; turn over the Philippines, Hawaii, and Guam to Germany or England; give back Porto Rico to Spain; beg some nation or other to relieve us from our responsibilities in Cuba; retreat completely from our new position as the paramount power of the Pacific; abdicate as the arbiter and guardian of the destinies of the Western Hemisphere, and, snail-like, crawl back into our shell, content to leave to less timid hands the sturdy hewing of the world's destiny in the twentieth century.—Lieut.-Gov. Woodruff, of N. Y., in Chicago Tribune.

* * *

The World's News.

June 6.—American missionaries in China are attacked by the Boxers, members of a powerful secret society opposed to invasion of foreigners; excitement in Europe over the uprising; foreign troops sent to invade Chinese territory; American warships land troops at Taku.—Lord Roberts takes possession of Pretoria, but reports capture of the 13th imperial yeomanry by the Boers.—St. Louis business men appeal to Governor of Missouri to suppress the strikers.—Dowie opens a branch establishment at Paris exposition.—June 7.—U. S. warship Helena sent from Manila to China to reinforce the command in China; situation serious; foreigners in battle with Boxers at Shanghai.—Boers again threaten the English at Bloemfontein; Buller's march checked at Laing's Nek; Roberts silent again.—Boer insurrection in Cape Colony feared.—Kruger declares that the Boers will not surrender.—Powers endeavoring to get U. S. involved in the Chinese affair.—June 8.—Fire destroys entire town

of Virginia, Minn.—Cyclone wrecks a train in Kansas.—Europe fears a big war over China; Japan and Russia at outs; diplomats in China disconcerted; warships of all nations represented in China, sent to protect interests and people.—American Congress adjourns.—Panics and business failures reported in Berlin.—St. Louis labor-union mobs shoot 3 policemen—June 9.—20 natives Christians murdered by Chinese Boxers; missionaries appeal to marine guards for protection; soldiers of empress dowager refuse to interfere with the Boxers.—Gen. Pio del Pilar, a leader in Filipino rebellion, captured by Americans.—Mobs continue lawlessness at St. Louis.—Gen. Buller captures Laing's Nek, the important pass into Transvaal; Roberts silent; British war office in suspense.—Rumor current that U. S. will join England and France in resisting Chinese Boxers.—June 10.—Fear in London that Russia may attempt to take independent military action in China.—Russian troops landing at Tien Tsin.—Chinese General ordered by empress not to disturb the Boxers; virtual refusal of Chinese government to stop outrages.—China protests against presence of foreign troops in her territory.—Boers tear up railroad south of Johannesburg; gathering in large numbers south of Vaal river; Roberts may be compelled to retrace his marching line.—Dowie in trouble with city authorities again.—June 11.—1500 foreign troops on road to Pekin; 6,000 Russians in readiness to march to the capital; missionaries in Chinese cities in great alarm; Christians burned alive north of Pekin.—Bloody riot at St. Louis; deputy sheriffs in battle with mob of 500 labor-unionists; 4 are dead, and many injured in the conflict.—Boers again active, and London is disappointed.—West Point cadets argue in favor of hazing.—June 12.—Dowager empress of China orders viceroys to resist by armed force, passage of British warships up Yangtze river.—Deposed emperor of China appeals to powers to remove dowager empress, and establish a protectorate; present government backs the murderous Boxers.—700 British killed and captured by Boers at Roodeval.—Japan wants to join powers in preventing Russia taking possession of China; trouble brews between the nations; Christianity on exhibition in the East!

* * *

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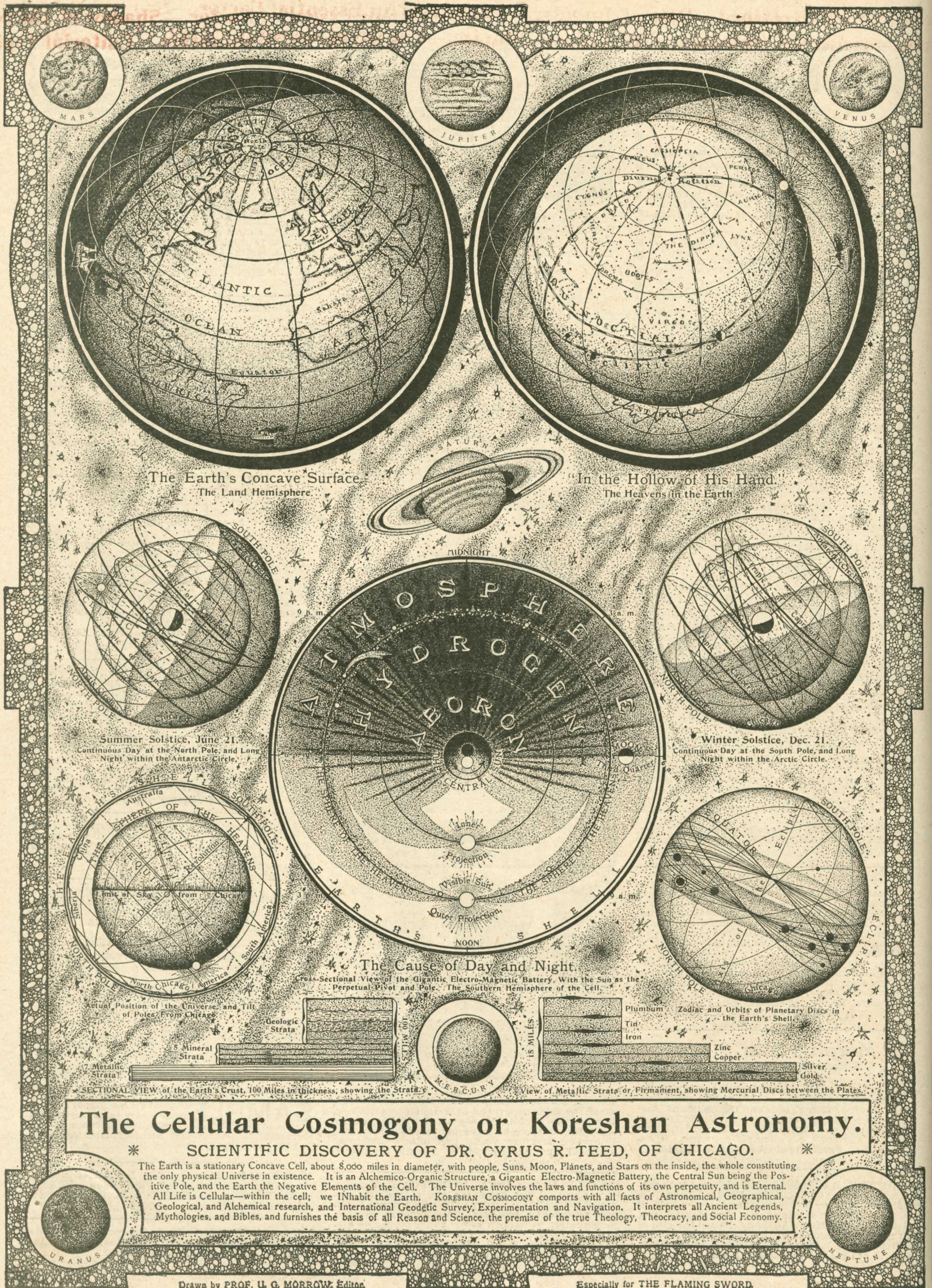
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